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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

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BRINTON JONES, *Business Agent*

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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The United Lodge of Theosophists

Declaration

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis.* And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists,*
Los Angeles, California.
504 Metropolitan Bldg., Broadway at Fifth St.

A U M

He who has learned this hidden wisdom, putting away all darkness, he enters and dwells in the endless heaven, the world that is the prize of victory.—*Kena Upanishad.*

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.—*Revelations, iii, 12.*

THEOSOPHY

Vol. X **NOVEMBER, 1921** **No. 1**

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

DOMESTIC THEOSOPHY

NOT a few have been those who came in contact with Theosophy and said: "It is an interesting study, but such a *cold* philosophy." So it *is* a cold philosophy: cold with absolute justice, cold with impersonality, cold with an utter absence of partiality or favoritism—so long as it remains a mere philosophy in books. But flour is cold and tasteless and unsavory until it has been mixed and kneaded and raised and baked in a well-heated oven. Only then, we have food for the gods in taste and savor—what has been called by those of good repute—"the staff of life." This is a lesson from the humble kitchen which suggests that we all of us need a little more *domestic* Theosophy.

Every good housewife knows that never a day ends but something more needed the doing; each day leaves little imprint of accomplishment save the warmer strength of the bond of "home." So, Theosophists who are actually trying to "domesticate" the philosophy—to apply its great universal truths particularly—are prone to discouragement for the small measure of progress accomplished from day to day, if they forget that they are working from the "home" basis—the place of their own true nature. And they *do* forget, involved in the varied tasks and processes away from "home." They come "home" to eat the only food that will satisfy—the truths known to their souls of millenniums past—but they forget there is a system of general hygiene which has its bearing on the mere consumption of food.

It is not enough that the food presented be clean and wholesome, come from clean places, be of sufficient food value, and balanced in elements. It needs to be eaten with a zestful appetite, and where the air is clean, where the dust does not gather on the mirror of the mind. It means that sweeping and dusting and house-

cleaning of the mind must go on before the manna of the gods can descend,—before one knows the table is spread and ready in his Father's house.

How simple a matter it would be, if we had *only* to open our windows to the sun and air—if we had but to admit the new ideas as attachments to the old! For, in truth, the process is quite different. We need to *empty the house,* before we can make it a home for "the good, the true, and the beautiful." We have to sweep out the rubbish of conventional notions, the false ideas derived from education and heredity, the black mould of anthropomorphic religion. All this we have to do, but meantime let us remember that it is all in the home building scheme, nor get involved in the mere cleaning. Our eyes fastened on the ideal plan, we shall do our work more thoroughly and swiftly because with more joy. Self-energisation arises in the creative, constructive use of our powers, though the tearing down is necessary that we may again create.

Now, as a fumigant clears from a house old disease germs, there is one idea which needs to be held burning in the mind—the only one which can produce complete catalysis in all the varied elements: *GOD is Impersonal, Unmanifest, Infinite, and Indwelling.* For every man is self-deceived who thinks he has dropped forever the idea of a *personal* God, when he pledges himself to the Theosophical Cause. It is one thing to mentally accept the Impersonal Absolute Principle, and quite another to realize It. In realization is involved the consonance of the whole nature, as well as the harmonious adjustment of every human relation by the idea to be realized. The Impersonal, Indwelling God is an abstract idea only to uninitiated mortals—to whom it seems incredible as actually affecting even the home, the family relations! To them, it seems a matter of inconsequence so far as mother, son, grandparent or husband are concerned whether the idea of an impersonal God or a personal God guides one's acts, so long as the acts are kind. But realization is a series of progressive awakenings, and no few of those awakenings are due to come through the brighter light cast on the dark windings of the personal God idea throughout our hitherto-made destiny.

The family—the home—is a Karmic congeries of relationships in which the personal God reigns supreme. The husband—the father—is he not a small copy of the great Jehovistic male "God"—HE who must be obeyed, by virtue of his dogmatic authority, and not by virtue of his inherent guardianship and his responsible knowledge? HE is to be considered, rather than himself to exhibit consideration! HE is the superior male deity to whom the wife bows down in all humility, whether in her heart she knows him to be wrong or right, unjust or true—an adoration, or subjection, accepted complacently as his due. The status of woman is not determined by the outside perquisites of a so-called "higher civilization," but by her own awakening consciousness to the sexless God within her

which bids her *stand on her own feet*, and to that Self be true, whether the husband be false or hero to her. The wife who is bound down by the personal God idea can never demand an equal partnership with her husband, much less be "the *real* Lord" over him, as is typical of true marriage. Many and subtle are the refinements of the false personal God idea which mar the relation between husband and wife—a relation which understood and fulfilled aright could be the highest relation possible to humankind.

What other than the personal God idea warps the ideal of parenthood? Too few parents *respect* their children, as indeed why should they souls created new from the dust by the whim of an all-powerful Being, ever ready to create evil souls, as good? So, like that very Being in the mere exercise of their extended power over other beings, and in their caprice, they coerce and exact, and, breaking the fine filaments of soul life, bring up children who are sullen and rebellious and whose whole spiritual skyline is obscured. Taught from the cradle to pray, children soon learn to dodge their responsibility, but, when in the course of time prayer is discarded, it is a far cry even for the Theosophist to inculcate the idea of a full acceptance of responsibility. It is long before the fact is recognized that each Ego has an actual status of his own, and that the greatest wisdom is required in each case to help an old soul gain new footing here. It does not often occur to parents that the child can be their greatest teacher of the mysteries of human consciousness. It is difficult to act upon the knowledge that the old soul must learn again from the Lord *within*—that he must exercise his very God-power of choice, and learn bravely to take the consequences of his own acts. The parents are but his initiators in the temple of life on this plane.

All other than these are minor and secondary relations, it may be, but the same God rules in all. What would become of discontented, fault-finding grandparents, or aunts, or cousins who by some "freak of fate" find themselves inmates of a Theosophical household, if they could realize the *inherency* of Karma, and so strive to adjust themselves to the family whole? The personal God ingrained does not admit a self-creating Law, and Karma to many is but a new name for the acts of Providence or those of an avenging devil *outside*, which smites or blesses.

The frictions of all our personal relations would soon wear away indeed, could we steadily and persistently maintain our true relationship not only to the family but to the great universe—that relationship being in the one essence of nature, manifested in the air we breathe, in the atomic and molecular lives we share; being also in the fundamental identity of man-spirit and God-spirit. There is our only true "home"—where we all are One, where we breathe the free air of soul itself, where we may arrive only through the upper reaches of the mind untainted by the personal and the separative—which are the *essence* and the *honest* attributes of the anthropomorphic God.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

IT is said that there is but one sense; the different organs are but modes of reception. From the same point of view it might be said that there is but one "Eye"; the rest are modes of seeing. These, of course, have to be brought into line for unobstructed vision. The various soul sheaths—as I understand it—are formed from the first ethereal substance of which the permanent body is composed. Man is the microcosm of the macrocosm; so, if we imagine one individual in his permanent body at the beginning of a solar system, that body will contain *within it* all possible changes of density; those changes will be the necessary steps, under the general law of the solar system, to reach the most concrete expression.

The concrete expression must be reached in order that the descending intelligences may be able to help or impel to a higher standard the forms of consciousness not yet self-conscious—for all forms meet and mingle in man. Each change in density of sheath involves a loss of spiritual perception and knowledge of the more dense matter not obtainable in any other way.

As the universe exists solely for purposes of soul, and as resistance is met in degree in all states of matter below the first state, the power of Creation, Preservation and Destruction must be in operation on every plane and all the time. Creation works in the change in density, and toward the ideal form for fullest expression on this plane. This involves continual adjustment, implying the preservation of that which fulfills the purpose, and the destruction of that which does not, as well as further creation to take the place of that which was destroyed. The Creator, Preserver and Destroyer within his own sphere, then, must be the permanent Ego. The same law applies everywhere. For instance, in business, a new department is added; the other departments keep on and the new one is either shaped into line with the general purpose—or cut off.

The Secret Doctrine says that we are at the middle point of the seven Rounds; this means that we, egos, have passed through the changes in density three times, each time reascending to the original state, and each descent marking a further density of each change. We now ascend perfecting and assimilating for three and a half Rounds more, each succeeding plane becoming less dense until the completion of the seventh—what might be called *real* matter. Relat-

*From the letters of Robert Crosbie. Here published for the first time.—EDITORS.

ing this to soul, it would appear that the sheaths are not yet what they will be, though the Perceiver is one through all the changes. The Self is the key, the plan, the purpose and the fulfillment—to lose that sight, is to lose all.

The quality of your Theosophical exposition seems to dissatisfy you; the attitude you hold in regard to it is infinitely better than if you were proud of it, and the probability of the improvement is thereby made certain. As I understand it, it is not the exposition that is criticised, but the manner of it; if there is fault there, necessary correction should not be very difficult. All progress is made by a recognition of disabilities at first, after which follow steps for their removal; but these are minor things. The great effort is to promulgate the fundamental principles of Theosophy; it requires strenuous and persevering exertion, but must lead one who keeps up the effort insensibly to progress, because personal progress is forgotten in the effort. With the right attitude we would not realize our own advance, while it would be perfectly patent to others; this, because we are aware of defects which probably look more important than they really are. Defects—not being valuable—are not important; their absence is; therefore our thought should be in regard to those qualifications which displace them. If we were refurnishing a house we would not be thinking of the old furniture, but of the new, which was to take its place.

Being of the Kshatriyas, and in training for the greatest battle that can be fought, we welcome every event, great or small, that makes us fit for the strife.

Good night and much love.

FROM ISIS UNVEILED*

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.

**Isis Unveiled,* Vol. II, page 639.

THREE KINDS OF FAITH*

EVERY human being has faith, and uses faith—faith in something—some ideal, some conception, some religion, some formula—but while the faiths of different people have one or another object, the faith itself proceeds from the Highest, and is inherent in the heart of every being. Faith is the very basis of our nature. Whatever way we follow is because of the faith we have—the conviction—that it is the best way. That the world is full of false faiths is because of the differing ideas, beliefs and philosophies which limit faith itself to the means thought necessary for obtaining a particular object of faith.

In the seventeenth chapter of the Bhagavad-Gita faith is said to be of three kinds,—faith of the quality called *sattwa,* the good and the true; faith of the quality called *rajas,* of action, and of passion; and faith of the quality called *tamas,* of indifference and ignorance. These three qualities given to faith are, in fact, the three limitations placed on faith by every human being, for the power of faith in itself is limitless. We continually limit that power to the operation of it within the range of some minor object or ideal based on externalities. "The embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed." Man has that quality of faith in accordance with his disposition; and he also continually *becomes* of the nature of the ideal on which his faith is fixed. So, it is evident that we ought to be sure of the nature of the faith upon which our ideal is placed.

If one places his faith on any *externality,* whatever it may be,—gods or men, religions or systems of thought,—he has placed it upon a broken thing; he has limited the very power of his own spirit to expand itself beyond the limitations of his ideal. When, for instance, we accept the idea that nothing is real but that which we can see or hear or taste or smell or touch, we have placed our faith on a very low basis. There is some reason for our falsity of thought and action, when we have assumed the present moment to be the only moment, the outward terrestrial world and this one existence to be the only life, from which we go we know not where, nor to what purpose it all has been. To look on all other beings according to one's own limitation of mind and range of perception, and to see only their externalities of speech or action in accordance, is not seeing them as they really are. An outside God, or an outside Devil, an outside Law, an outside atonement for sins, the idea of sin being other than a denial of our own spiritual nature (the unpardonable sin) are all external faiths of the nature of *tamas,* or ignorance. Ignorance always leads to superstition. Superstition leads to false belief, and false belief to false faith.

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*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

We are all in constant conflict with each other because of false bases of faith, for the very reason that faith fixed on *anything* will bring results, and men are blinded to Real and true faith by the results of even false faith. Yet so long as we have a false faith shall we continue to create for ourselves lives of misery. The results flowing from a false faith in a selfish ideal must bring us bad effects in wrong conditions. They are the very limitations we have imposed upon ourselves by external faiths in other lives, and we must come again and again into bodies until we have rid ourselves of the defects in our nature which those external faiths have engendered. We have to get a better basis for thought and action than the false faith of the likes and dislikes we have obtained by heredity. We have produced the effects we see, but we need not go on repeating the same mistakes life after life, if we will but change our ideals. We have to find a true basis of faith. We have to place our faith upon that which is not external, but *internal.*

The Internal is the very source of the powers that we possess of every kind, and that Internal is the same in every living one. At the very root of our being is that changeless Self which we can only know within ourselves. To reach in and in to It we must first divest ourselves of all our ideals—of everything which changes. First of all, let man divest himself of the idea that he is his body. He occupies it; he uses it, but he knows that it is ever changing, that never for one single instant is it the same as it was the moment before. Let him divest himself further of the idea that he is his mind, for he himself can change the ideas that compose it—throw them out bodily and take their very opposite, if he chooses—yet he is still acting with other ideas. We are not bodies; we are not minds, nor are we both together, but we are That which uses and sustains them both. Through all the changes of the past and present and those that are to come we shall always be ourselves. Even when death comes we shall still be operating in another way than in the physical body. The basis of the Changeless Self places the whole universe within the reach of any being's mind—a stable basis for thought and action and realization within himself.

These three things we have to know: Each one is the Self in his innermost nature. Every power that he has arises in that Self. Every being of every kind is conscious, with the power of the extension of its range of perception and action, while every instrument is due to the limitation of the conception of the individual's real nature. Never by looking at other beings, nor by any kind of faith whatever can men realize his oneness with the One Great Life; he can realize it only by looking into his own nature. His own nature is realized by seeing that which is *not* the nature of the Self. For anything seen, heard, or felt, or tasted or perceived is not the Self, but merely a perception of the Self. The Self perceives what may be perceived according to its own ideals, according to its own faith, but that which is perceived is never the Self. Within every

being from whom we obtain any action or from whom we perceive anything, there is the Self, but we do not perceive That. It is only by realizing It within ourselves that we realize its existence in every other being. Then honor the spiritual nature of every being and strive for that being to see for himself the true path by which he can realize his true nature! We have all to think and act with that true nature as our guide.

Now, we find ourselves prevented on every hand from taking the position of the true nature. It seems as though we cannot do it. But that is only a delusion born from the false faith we have held. We have established ideas, likes and dislikes, and feelings which under law—the return of impressions—recur again and again. The moment we attempt to take an opposite stand we meet the result of the combined action of all these forces within ourselves. This is what we may call, "the war in heaven"—the war in the man's own nature, but if he remains true to his own spiritual nature, he is bound to be the conqueror. If he has faith in the law of his own nature, he will go forward and gradually the obstacles will disappear. But we must hang on grimly and have confidence and faith in That which is the only Real anywhere—Life itself—Consciousness. Then, the fetters we have made for ourselves will fall away. Every force in nature begins to act for us and with us because we have no desires of our own, but only for the good, for the salvation of all. Every soul and every thing seems to work for our advantage, but not because we want it. We begin to see the spiritual meaning of the saying that the man who desires to save his life must lose it. He gives up everything as an acquisition for himself, devoting every power he has or gains to the service of others, and the whole universe is before him. He can take all, but let him take nothing save to give it out again; accept nothing save to lay it at the feet of others!

There is no question of sin, or sinner. There is no question of good or evil. There is only the question: Are you working for yourself as you understand yourself, or are you working for the Self as you *ought* to understand you are, and not for anything else? If you want nothing for yourself, require nothing for this body, but think only to do for others, what is needed *comes* under the law of the very force you make attraction for. Support comes in every direction. The whole nature—spiritual, intellectual, psychical, astral and physical—is strengthened; even the surroundings are improved. It is our lack of faith—our unfaith in That which puts us where we would not be. Denying the Christ within, the Krishna within, the Spirit within *is* "the unpardonable sin," and so long as we crucify that Christ within, just so long will we suffer on the cross of human passions and desires. Service for ourselves is a creation which ties us fast to wrong conditions. We may strive for better bodies, better positions, for possessions of all kinds, better qualities, better understanding *on one condition only*, that the motive be to make ourselves the better able to help and teach others.

The only true faith is that in the Highest—in the Changeless, in That which each in his innermost nature is. The only true path is the trusting to the law of our own spiritual nature. Men may go from faith to faith, from faith in one thing to faith in some other thing, moving along from life to life and obtaining some results according to the nature of the ideal upon which their faith is fixed, but the only way out is through the faith in the spiritual, essential nature of all beings. And no greater gift could be given to any human being than the unalienable fact that he—and each one—has the power to realize it. This is a part of the ancient knowledge known by a few, followed by a few, which They have ever brought into a world of false faiths and tried to teach the people in general.

Those who follow the Path of true faith are not drawn away from their fellowmen. One's fellowmen are more to him than they ever were before. He sees more in them. He sees more clearly the difficulties under which they labor, and desires to help them in every way. So he is more of a living man. He acts more knowingly than do the rest. He gets more from nature than they do, because he sees the whole and the aspects of the individuals that compose the whole. He gets as much out of this life and more, far more, than the man who lives for enjoyment, for happiness, whose ambition is for himself. But he lives not for himself. The whole aim of his life is that men may know these truths, for he knows that means the destruction of false faiths, and hence of all the suffering and horrors of physical existence. Then, evolution will go on by leaps and bounds. Men will be extricated from the places to which they have consigned themselves, and move on without limit in a universe of infinite possibilities.

When all our false beliefs, our desires and passions, our likes and dislikes have fallen away from us like cast-off garments, and we have resumed that nature of us which is divine, then we shall be able to build a civilization as much higher than this as we can possibly imagine. For we cannot get away from the Karma of the race to which we belong, and those effects which have been produced by us together we must work out together. The best way, the highest way, and the surest way is to proceed along the line of our own inner nature, and, so doing, give the suggestion to others by which they may realize their inner nature. Then, dwelling on That which is immortal, changeless, limitless, which is our very self and the Self of all creatures, the realization will come—little by little, but it will surely come.

"THE EIGHTH DAY"

"Genesis" is silent as to what "God" did on the eighth day,—but the "Secret Doctrine" tells us, and our own experience confirms it, that "Man" resumes on the eighth day what he left unfinished on the sixth of his allotted task of subduing the earth *and the things thereof*.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXII

THE Sixth Annual Convention of the American Section was held at Chicago on April 24 and 25, 1892. It was attended by Delegates or proxies from all of the 60 active Lodges in the United States, as well as by many Fellows individually. The great growth of the Movement and of the Society is indicated by the comparative figures of former years. In 1886, eleven years after the formation of the Society, and the year in which the "Path" was founded, the entire number of Branches was 8; in 1887 there were 12; in 1888, 19; in 1889, 26; in 1890, 45; in 1891, 57, and by the end of 1892 the total had risen to 69. This enormous relative and actual increase can be ascribed to no adventitious circumstances, to no lavish outlay of money and the proselyting spirit, nor to the presence and work of persons of international reputation and prestige. It was wholly due to impersonal and consistent presentation of the fundamental ideas and principles of Theosophy, to an undeviating active adherence to the spirit which animated H. P. Blavatsky. Attention to the Second and Third Objects was at all times strictly subordinated to the great First Object.

Although lacking the presence of both H. P. B. and Col. Olcott; although a large portion of its dues and contributions was regularly remitted to India for the support of Col. Olcott's work there as well as of the Headquarters proper (for the Indian Section was never at any time self-sustaining in any sense); and although the American Section had been the very centre of the most violent eruptions within the Society, the work had so prospered within a period of five years that at the time of the Sixth Sectional Convention the active membership, both in the Society and in the Esoteric Section, was, in the United States, greater than in all the rest of the world. Mr. Judge, holding like H. P. B., a merely nominal official position in the Society, but, like her, indefatigable in the propagation of *ideas* and their practical application, wedded to a Cause and not an administration and an organization, was the living, human focus from which radiated the energy of which that Cause and its Messenger were the inspiration. It is to the policy pursued, and to the instruments of that policy, the "Path" and the Esoteric Section, both under the direction of Mr. Judge, that must be attributed the remarkable spread of the Society in America and its still more remarkable influence on the thought of the day.

At this Sixth Convention letters of greeting were read from the European Section through its General Secretary, Mr. G. R. S. Mead, Mrs. Besant's assistant in the editorial conduct of "Lucifer";

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

from the Blavatsky Lodge of London, of which Mrs. Besant was President; from the Indian Section, through its General Secretary, Mr. Bertram Keightley, and from others. All these communications official and private, breathed the warmest spirit of fraternal feeling and of devotion to the Cause of Theosophy; all were optimistic over the future and congratulatory over the past.

Two letters were read from Colonel Olcott, the first through pandit S. E. Gopalacharlu, Recording Secretary of the T. S. at Headquarters. It contained the following reference to Col. Olcott's retirement:

> "The President Founder requests you to enter the text of his resignation and explanatory letter in the Official Report of your Convention, and to kindly say to his American brothers that the withdrawal from office is merely the relinquishment of an official position which, for reasons public and private, he felt he had no longer the moral right to retain. His love of the Society is so profound as to have taken possession of his whole being, and nothing but the sense of paramount loyalty to its highest interest would have impelled him to retire."
>
> This letter was dated 16th March, 1892. The other letter to which reference is made is Col. Olcott's Circular to all the Fellows of the Society, and is dated January 27, 1892. It reiterates the publicly ascribed reason of ill-health as the occasion of his retirement and states that his remarks are "intended to remove from your minds all misconceptions," as to the cause of his resignation. He continues:
>
> "It may seem strange that I should announce this decision so soon after the Convention [at Adyar]; but I feel that this is the most suitable time, as the Conventions of the American and European Sections will be held in three or four months' time, so that any measures which my retirement renders necessary may be fully discussed at their Sessions.
>
> "Taking a survey of the position of the Society, my visits to Europe and America have proved to me, as stated in my Annual Address, that the work of the movement in both continents is in a highly satisfactory condition. My observations also on my return to India have satisfied me that the newly-formed Indian Section is in safe hands and on a sound basis. In Europe, Mrs. Annie Besant has, almost at a single rush, come to the forefront of our movement. By her known integrity of character, her blameless life, her unselfish enthusiasm, and her exceptional abilities, she has outstripped all her colleagues and stirred the minds of English-speaking peoples to their depths. I know her personally, and know that in India she will be as kind, as sisterly towards the Asiatics as even H. P. B. or I have been, and will be loved and trusted equally well when they have had time to know and appreciate her. In America, under Mr. Judge's firm and able management, the

Society has spread over the length and breadth of the land, and the organization there is growing more powerful and stable every day.

"Thus the three Sections of the Society are in thoroughly good hands, and my personal direction is no longer indispensable. . . .

"I have no intention of leaving India nor any desire to live elsewhere. This is my home, and I wish to die among my own heart-brothers, the Asiatics. I shall always be ready to give all needed help to my successor, and to place at the disposal of his Staff my best counsel, based upon an experience of some forty years of public life and seventeen years as President-Founder of the Society. . . .

"In bidding you an official farewell, I have but to express my gratitude for a thousand evidences of your loving trust, and to pray you to judge compassionately of my shortcomings."

The Report of Mr. Judge to the Convention, as General Secretary of the American Section, is filled with matter of enduring importance historically and of timeless value to the student of the principles and modulus of action of true Occultism. He begins with a retrospect of the important events and the important lessons of the past year, enforcing them by quotations from the first Letter of H. P. B. to the American Convention of 1888. In his view the two most important events of the past year were the death of H. P. B. and the work undertaken by Mrs. Besant, both of which events he treats from the standpoint of the Second Section:

"Duty kept her (H. P. B.) in London until she had finished the *Secret Doctrine*, the book that led Annie Besant into the Society from the negations of materialism, and then all-grasping death claimed the body of H. P. Blavatsky. From my intimate acquaintance with H. P. B. for these many years and from her constant letters, I know that she remained in England and this world much longer than her desires would keep her, in order that a telling blow could be struck at the great monster of disbelief. And that blow was delivered in the country which still greatly influences the thought of America, by the conversion of a life-long champion of those who believe in no religion to theosophy, the most spiritual of all sciences and religions. I do not say this as praise for Annie Besant, nor merely as rejoicing that we acquired another noble heart and eloquent advocate, but to point out that many thousands of minds must have been shaken from their confident assertions of disbelief when they saw that their old-time champion went over to theosophy; and at the same time members of the dogmatic sects perceived by the same event that, even if one gives up the negations of materialism, it does not follow that he must fall back again into the arms of any church or sect. Hence, then, by the acquisition without effort, but naturally, of one who was so long and so

publicly known to all English-speaking peoples as the champion of negation in belief and altruism in endeavor, a telling, wide-vibrating blow was given to disbelief. And then H. P. B.—friend and fellow student—left us, on what other high mission bent we know not."

It is interesting to compare the foregoing viewpoint and expression with the attitude and remarks of Col. Olcott on the same subjects as expressed in his Presidential Address in December, 1891, and in his letter of January 27, 1892, from which we have quoted. Mr. Judge continues:

"The news of our loss in May, so soon after our successful Convention, created comment throughout the world; many members of the Society would have easily joined in a sudden retreat from the field; and newspapers, together with croaking enemies of the Society, prophesied its fall, supposing that our movement was built on a personal worship of one woman. But scarce a moment elapsed ere a new resolve sprang up in the hearts of all, and actual correspondence has proved that through the world our members determined to be true to the cause and the objects outlined in that letter of 1888 I quoted to you. The structure of sixteen years' growth did not tremble in the least.

"Considering that the circumstances demanded it, and after advising with near friends, I sailed on May 13th, 1891, for London to consult our fellows there to the end that a general unity of policy and action might be decided on. The event proved the propriety of the journey. As Vice-President of the entire Society, I had the great pleasure of presiding over the preliminary meetings in London to draft the necessary Constitution; and afterwards took part in July in their Convention, the president of which was Col. Olcott and where was adopted a form of constitution the same as that commended by our beloved H. P. B. in the extracts I have read you from her letters. That was the first theosophical convention of the European Branches, and must be regarded as the beginning of a new cycle for that Section as ours of 1888 was for us. It was most interesting and important in every respect."

He speaks of the disposition of H. P. B.'s ashes, one portion of which was sent to India and the other divided between the London and American headquarters. He tells of the acquisition by the Aryan Society of New York of a building designed for the permanent headquarters of the American Section. He then takes up the resignation of Colonel Olcott, submits the official letters exchanged, advises as to the course of action necessary in the premises to provide for the succession to the Presidency of the whole Society, recommends the adoption of a recommendation from the American Section that Col. Olcott be offered a life-residency at Adyar, and suggests that a subscription be opened to provide for the Colonel's pecuniary needs, "as a testimonial, however inadequate, of the grati-

tude of this Section for his long and devoted services." During the Convention the following resolutions were introduced and unanimously adopted:

Whereas, Col. Henry S. Olcott, President-Founder of the Theosophical Society, has tendered his resignation of the office of President to take effect May 1st *proximo,* and has requested that a successor be elected to the office of President of the Theosophical Society, and,

Whereas, The General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said votes being unanimously in favor of William Q. Judge, and they being now duly reported to and before this Convention;

Resolved, That the American Section in Convention assembled hereby tenders to Col. H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

Resolved, That in our estimation the position of Col. Olcott as "President-Founder" of the Society is, and must forever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder."

Resolved, That this Convention confirms and ratifies the votes of said Branches, and as such Convention declares its choice for President to succeed Col. H. S. Olcott to be said William Q. Judge. But it is further

Resolved, That the American Section in Convention hereby requests Col. Olcott to revoke his said resignation and remain President of the Society, deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position although his health may demand that the amount of his work be reduced to a minimum so far as traveling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Col. Olcott by telegraph and letter of this request, forwarding copies thereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point be obtained: that in the meantime it is the opinion and desire of this Section that the said resignation be not yet accepted but laid over for further consideration; and that, when the sense of the said European and Indian Sections shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and

Resolved, That this Section now declares its vote to be that when said office of President shall become vacant the successor to said Col. Olcott shall be said William Q. Judge, who shall hold said office for life unless removed for cause, and that he have power to nominate his successor as now provided in the General Constitution in respect to Col. Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing, and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

Resolved, That this Section requests that Col. Olcott, when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

Resolved, That the European and Indian Sections of the Society be and they are hereby requested to co-operate with this Section in endeavoring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

Resolved, Therefore, that this Section hereby re-elects to the office of General Secretary of this Section its present Secretary, William Q. Judge.

In accordance with the Convention's instruction to telegraph Col. Olcott of the American Section's request for the withdrawal of his resignation, Mr. Judge cabled the substance of the resolution adopted and, at the final session of the Convention read the assembled Delegates Col. Olcott's telegraphic reply:

"Am willing to do anything that is just and fair; I must stop here (Adyar) until I hear definitely from you (by mail)."

During the Convention Mr. Judge introduced the following resolution, which also was unanimously adopted, as an offset to the charges of dogmatism in the T. S. and the "worship" of H. P. B.:

Whereas, It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society that the T. S. or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a credal interpretation of any of its philosophical propositions; therefore

Resolved, That the T. S. as such, has no creed, no formulated beliefs that could or should be enforced on any one inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical Popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statements published widespread by H. P. B., Col. Olcott, Mr. Judge, and every other prominent writer and speaker upon the subject since the foundation of the Theosophical Society.

The full proceedings of the Convention were published in the official report. Copies of the various resolutions in relation to Col. Olcott's tendered resignation were sent to the General Secretaries of the European and Indian Sections, their substance printed in the "Path" and "Lucifer," and a large publicity secured in the secular press. Mr. Judge wrote Col. Olcott both officially and privately, and in the latter capacity sent him a Message received from one of the Masters. It is this message and a communication received direct by himself that Col. Olcott refers to in his final Official Letter on the subject of his resignation. Meantime, under date of April 27, immediately after receipt of Mr. Judge's cabled news of the action of the American Convention, Col. Olcott issued "Executive Orders" in relation to the difficulties in the way of his immediate withdrawal, and paves the way for the withdrawal of his resignation in these words:

"Notice is therefore given that, without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague and chosen successor."

The latter part of this statement refers to the provision of the General Constitution adopted by the Indian Council and confirmed by the "Adyar Parliament" some years before, empowering Col. Olcott to *nominate* his successor in office; and, while the American

Section had expressed its choice of Mr. Judge as that successor, the European and Indian Sections had not yet had the opportunity to express their wishes, whether on the question of accepting Col. Olcott's resignation or the choice of his successor.

This "Executive Notice" was followed on May 25th by another "rescript" from Col. Olcott, reading:

TO THEOSOPHISTS

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's re-election as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains [Col. Olcott's Notice was issued from Ootacamund in the Nilgherry Hills, India] will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July I am expecting other important events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world.

H. S. OLCOTT.

This Note was published in "Lucifer" for July 15, 1892, just prior to the meeting of the European Convention. It was not perceived by the English and Continental theosophists to be an intimation from Col. Olcott that he was, in fact, waiting to receive from them a request and re-affirmation similar to the action taken by the American Convention under the influence of Mr. Judge's strong stand for the retention of the old "war-horse" of the Society. Without knowing the occasion for Mrs. Besant's silence, it had become a matter of tacit recognition amongst some of the more influential members in England that a distinct relation existed between her leading editorials in "Lucifer" and the as yet generally unnoted fermentation within the Society. Thus, her fervid and striking article in the issue for November 15, 1891, entitled "Mysticism, True and False," while ostensibly a blow at the phallicism in the teachings of Thomas Lake Harris, when read in connection with the charges proffered by her to Mr. Judge against Col. Olcott for his "grave immorality," shows how tremendously her mind, abused by one-sided testimony, could be swayed to action without regard to consequences. "Lucifer" for December, 1891, considers the question, "Ought Theosophists to be Propagandists," and disposes of the objections of those members who were insisting that because of the "neutrality" of the Society, no one had a right to present Theosophy within the meetings of the Society. This article was in strict accord with the article in the "Path" by Mr. Judge from which we have quoted, and with the article by Jasper Niemand containing the quo-

tation from the Master's letter to which Col. Olcott had taken exceptions in a letter to Mr. Judge, whose reply we shall refer to later on. "Lucifer" for January, 1892, opened with the article, "The Time is Short," and called out for vigorous study and work by all Theosophists on the lines laid down by H. P. B. during the cycle closing in 1898. In the number for February 15, 1892, Mrs. Besant published a powerful editorial on "Theosophy and the Theosophical Society," in which she defended the position of neutrality affirmed by the Society's platform, declared it was not being violated, and that fears in that regard arose from confusing Theosophy with the T. S. In the issue of March 15, 1892, the department of "On the Watch-Tower" was substituted for the practice of leading editorials. "On the Watch-Tower" is devoted primarily to the official letter from Col. Olcott to Mr. Judge on the tendered resignation, to Col. Olcott's lengthy Letter to the Fellows of the Society announcing his forthcoming retirement, and to Mrs. Besant's comments, as follows:

> "Readers of *Lucifer,* and Theosophists all the world over, will join in sending cordial good wishes in his retirement to the man who was chosen by the MASTERS as the first President of Their Society, and who for nearly sixteen and a half years has borne the brunt of battle and has loyally served the movement. They will rejoice to know that his counsel will be at the service of the younger men on whose shoulders will now fall the burden of the highest offices in the Society; and that his pen will trace for the movement records of deepest interest that none other can supply. In India, most especially, will his loss be felt, but the wise prevision of H. P. B. sent thither her friend and pupil, Bertram Keightley, who appears to have much endeared himself to the Hindus, and who is singularly well fitted to take the lead in the Indian Section. May he be supported by a band of earnest and zealous workers, who will remember what Aryavarta was, and seek to arouse her people and inspire them with the hope of what Aryavarta may once again become."

The closing comment in the "Watch-Tower" of the March issue gives attention to the remarks in Col. Olcott's Presidential Address at the Adyar Convention on the "worship" of H. P. B. After noting the Presidential fears Mrs. Besant remarks:

> "Idolatry is a weakness, to whomsoever offered, and H. P. B. was always swift to check any tendency in that direction. We could do her memory no worse dis-service than to veil it in idolatrous fumes. On the other hand, hearty and loving recognition of a great soul, uncarping readiness to admire and to reverence a life of whole-hearted devotion to a noble ideal, tend to 'purify the emotions' and to rouse ourselves to imitation, and these we need not be ashamed or afraid to give to Helena Petrovna Blavatsky. There are some—and I gladly and thankfully place myself among them—who owe to her more than life, to whom she showed the Light and opened the gateway

of the Path. No gratitude can be too deep to give in return for this priceless gift, and if this gratitude takes the form of serving the Society she founded, and of spreading the truths for which she sacrificed her life, I do not think that even she, much as she shrank from personal homage, would have refused it. None the less, let us all remember that it is our duty to the Society—our duty as well as that of the President—to guard its freedom from any and all fetters, so that we may not let our love for the Founder lead us into narrowing the Society whose basis she made so broad."

The "Watch-Tower" for May, 1892, refers to the action taken by the American Convention, as reported to her by Mr. Mead who had attended the Convention as a Delegate from the English Theosophists. The substance of the various resolutions adopted is given and Mrs. Besant comments:

" . . these resolutions, of course, do not bind the Society and no definite arrangement can be come to until the European Section has added its voice to those of the other Sections. With a Society extending all over the world, it takes a long time to reach a decision, but it is pleasant to see the good feeling which is manifested on all sides, and the strong wish to recognize good service in the past as giving claim to the utmost consideration. It is clear that Bro. Judge will be the next President, whether now or at some future date, but whether he will take office at once or not will remain doubtful for some months. Meanwhile, as no practical difficulty is caused by the delay, we can all possess our souls in patience, and rejoice at the brotherly feeling shown in the American Section, alike in the wish to delay parting with the President-Founder as long as possible, and in the unanimous choice of a successor.

"The Convention appears to have been well attended, and its proceedings were marked by a great earnestness and unanimity. Its first action was to pass a resolution of gratitude 'to our departed leader, H. B. Blavatsky . . . ' After this glance backwards, the Convention turned its face forwards, and right truly declared: 'This debt to her can only be discharged by continued loyalty on our part to the cause she held so dear, and therefore for the spreading of the work and strengthening of the foundations of the Society, we pledge this Section by head, and hand, and heart.' That is the true spirit: gratitude warmly rendered, and then its proof in earnest labour for the Theosophical Cause."

Meantime, so strongly did Mrs. Besant feel upon the subject then under consideration in the Society that she issued at her own expense and as a private individual member of the Society, a circular letter addressed to Theosophists in England urging them to support Mr. Judge as the choice of the European Branches for Presi-

dent. Mrs. Besant's leadership and voice, then as subsequently, was the most powerful factor in the Society outside of America, and her commitment made the action of the forthcoming European Convention a foregone conclusion. That she herself recognized and realized the immense influence of her alignment on any subject and in any direction, is shown in her note in the "Watch-Tower" for June 15, 1892:

> "Before our next issue is in our reader's hands, WILLIAM Q. JUDGE, one of H. P. BLAVATSKY'S oldest and most trusted friends, will be among us on English soil once more. As has already been shown by the votes of the members of the Theosophical Society, he is to be the Society's next President, and if the past may count for anything in judging of the future, no hands could be found to which to confide its destinies more loyal, more strong, and more true. *Lucifer,* in bidding him welcome, does but voice the welcome given by all true hearts in the Society, and I trust he will have time to visit the English Lodges, which will have kept pleasant memories of his visits last year. He will reach England, according to present plans, the first week in July, so as to be present at the Second Annual Convention of the European Section."

The Convention of the European Section met at London on July 14, 1892. Mr. Judge, who was present, was, on Mrs. Besant's motion, unanimously elected Chairman. Mrs. Besant's report of the Convention in the August "Lucifer," recites that "the Chairman delivered an earnest opening address, recalling the memory of H. P. B., and speaking of the work done by Col. Olcott, the President-Founder, 'work that no one else had done' and to be ever held in grateful remembrance in the Society. He also read a telegram from Col. Olcott, wishing success to the Convention, and a letter of greeting from the American Section . . . "

In this letter of greeting, which was signed by Mr. Judge as General Secretary, for the Executive Committee of the American Section, he speaks on the subject of Col. Olcott's resignation as follows:

> "At our Convention in April last we asked you to unite with us in a request to Colonel Olcott to revoke his resignation. This we did in candour and friendship, leaving it to you to decide your course. We recollected what was so often and so truly said by H. P. Blavatsky, that this organization, unique in this century, partook of the life of its parents. One of them was Col. Olcott. It would be disloyal to our ideals to hurry in accepting his resignation, even though we knew that we might get on without his presence at the head. And if he should hold to his determination our loving request would fill his remaining years with pleasing remembrances of his brothers without a trace of bitterness. . . .

" . . . The future is in our hands and it ever grows out of and is built upon the present; shall not that be full of the energy in endeavour, which H. P. B. so long exemplified in Europe and India, and Col. Olcott in the Orient?

"Our best wishes, our fraternal sympathies are with you in your deliberations."

"The Convention began its regular business"—so runs the account in "Lucifer"—"by receiving the votes of the Section as to the election of President, the General Secretary [G. R. S. Mead] moving:

"'*Whereas,* the President-Founder T. S., Colonel H. S. Olcott, owing to ill-health, has placed his resignation in the hands of the Vice-President, William Q. Judge; and

"'*Whereas,* the votes of the European Section T. S., having been duly taken by the General Secretary, and the result declared that the choice of the European Section of a President to succeed Col. Olcott is William Q. Judge;

"'*Resolved:* that this Convention unanimously and enthusiastically confirms this vote, and chooses William Q. Judge as the succeeding President of the T. S.'

"Brother José Xifré [Delegate from Spain] seconded the resolution," continues "Lucifer," "and it was endorsed by a delegate from each country and carried with much applause. And so was taken an important step in the history of the T. S., and there remains only the Indian Section to speak its choice in unison, we may hope, with the American and the European, so that the first choice of a President may be unanimous."

"Lucifer" continues its account of the proceedings:

"Annie Besant then moved the following resolutions, paying a warm tribute to the services rendered by the President-Founder, . . . :

"'*Resolved:* that this Convention hereby puts on record its regret that ill-health should have necessitated the resignation of the President-Founder from office, and tenders to Colonel H. S. Olcott the expression of its lasting gratitude for the pioneer work he has so bravely and zealously performed; that this Convention also tenders the President-Founder the expression of its highest appreciation of the unselfishness, assiduity and openmindedness which have marked the long years of his office; it also fully recognizes the large share he has taken in building up the Society, rejoices to learn the Society will still have the benefit of his counsel in the future, and sincerely hopes that his restoration to health may be speedy and permanent.' "

A second resolution offered by Mrs. Besant provided for the opening of a fund as a testimonial to Col. Olcott. The Convention ordered a telegram of greeting to be sent to Col. Olcott. Another resolution was proposed and carried unanimously, as follows:

"*Whereas,* this Convention has taken into due consider-

ation the resolutions of our American brethren at their last Convention touching the resignation of the President-Founder; and

"*Whereas,* we have heard the answer of the President-Founder himself to these resolutions.

"*Resolved:* that while agreeing most cordially with the fraternal spirit of good-will that has animated the resolutions of our Brethren, and desiring always to co-operate with them in this liberal and commendable spirit, we consider that the answer of the President-Founder renders any further action impossible."

Another resolution unanimously passed declared the neutrality of the T. S. in matters of religious and philosophical opinion, and re-affirmed the freedom of the Society from any creed, dogma or formulated belief other than its three proclaimed Objects. "Lucifer" concludes its account of the Convention:

"The hands of the clock were creeping onwards to the adjournment hour, so Herbert Burrows rose to move an expression of confidence and trust in the future President of the T. S., and in a most eloquent and effective address voiced the feeling of love and trust which animated the members of the European Section towards their newly elected chief. Annie Besant seconded, and loud and prolonged cheers spoke the mind of the listeners when she put the vote . . .

" . . . And so came to an end the Second Annual Convention of the Theosophical Society in Europe, a Convention filled with promise for the future, and animated with devotion to MASTERS' CAUSE, the Cause of Humanity."

The action taken by the European Section with reference to his tendered resignation filled Col. Olcott with disappointment and placed him in a most cruel dilemma. Encouraged by the action of the American Convention in its resolutions, restored to confidence in a way out of the predicament in which he had placed himself, braced by private letters of Mr. Judge and the Message transmitted to him as from the Masters, Col. Olcott, to whom his position and title were as the breath of life and to whose fulfillment he had given that life, evidently had expected no other outcome to the European Convention than the passage by it of resolutions of the same tenor as the American Convention's, urging him to withdraw his proffered resignation. He did not disclose until long afterward what bitterness entered his heart, what monstrously unfounded suspicions it engendered, to what lengths of disloyalty and ingratitude it led him, to what momentous consequences to the Society and the Movement it opened the door. Meantime, that he locked these inner demons in the depths of his own heart and took stock of his paramount longing is apparent from the following, the text of which we take from the *Supplement* to the "Theosophists" for September, 1892:

EXECUTIVE ORDERS

THEOSOPHICAL SOCIETY

President's Office,
21st August, 1892.

THE PRESIDENT'S RETIREMENT

In January last, confined to my room by sickness, lame in both feet, unable to move about, save on crutches, and yearning for rest after many years of incessant work, I carried out a purpose long entertained and sent the Vice-President my resignation of the Presidentship. I should have exercised my constitutional right and named him as my successor if I had not been told that the American and European Sections would not consent to having the office filled during my life time, this being, they thought, the truest compliment that could be paid me. Immediately I began building the cottage at Ootacamund on land bought in 1888, as a retreat for H. P. B. and myself in our old age.

On the 11th February, however, the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H. P. B. and myself, and bade me to receive further and more specific orders by messenger, but without naming the time or place.

The Indian Section had, as early as February last, unanimously agreed to recommend that, if I were really compelled to retire, the Presidential office should not be filled during my lifetime, but my duties performed by the Vice-President, acting as P. T. S. Nearly all the Indian Branches and most influential members, as well as the Branches and chief members in Australasia and Ceylon, and many in Europe and America wrote to express their hope that I might yet see my way to retaining an office in which I had given satisfaction.

Under date of April 20th, Mr. Judge cabled from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote me, enclosing a transcript of a message he had also received for me from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the * * * that you should go out, either corporeally or officially."

The Chicago Convention of the American Section, held in the same month, unanimously adopted Resolutions declaring their choice of Mr. Judge as my constitutional successor, but asking me not to retire.

The London Convention of the European Section, held in July, also unanimously declared its choice of Mr. Judge as my successor and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my remaining in office, under the misapprehension—how caused I know not—that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject . . . left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society.

A long rest in the mountains has restored my health and renewed my mental and physical vigor, and therefore, since further suspense would injure the Society, I hereby give notice that I revoke my letter of resignation and resume active duties and responsibilities of office: and I declare William Q. Judge, Vice-President, my constitutional successor, and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.

H. S. OLCOTT, P. T. S.

The "Path" for October, 1892, contains the following under the title "Col. Olcott's Revocation"—omitting date-line:

"To the Members and Branches of T. S. in U. S.:

"On the 30th of August, 1892, I received the following

telegram from Col. H. S. Olcott:

"'To Judge, New York: Col. H. S. Olcott remains president' [of the Theosophical Society].

"Notice of this revocation of his resignation of the office of President was immediately given by me through the newspaper press of the country. His official letter arrived September 24th and is given hereunder with the accompanying circular. They are now printed for general information, and will go to the Secretaries of Branches as soon as possible.

"The election of successor to the presidency having been held in all the Sections, and the choice having been unanimous, there will be no new election for the office, but the General Council, consisting of the President and General Secretaries, will make the needed Constitutional alterations. The well-working machinery of the Sections will go on with no change of officials, and the President-Founder will remain at the head of the organization till the very last, thus fulfilling the promise given in his resignation of never ceasing to devote himself to the Cause of the Society which he has so long worked for in season and out of season, in every land and in many climates.

WILLIAM Q. JUDGE, *Gen. Sec'y Am. Sec.*"

This was followed by the text of Col. Olcott's official notification and the text of the "Executive Circular" which we have given.

"Lucifer" for the same month—October, 1892—also published the text of the "Executive Notice" of Col. Olcott's revocation of his resignation, and in the "Watch-Tower" Mrs. Besant comments:

"It will be with much pleasure that readers of LUCIFER will puruse the letter printed . . . . under the heading "Executive Orders." They will welcome back the President-Founder to his post, and rejoice over his restored health, looking to him still for faithful service in the Society to which his life has been given. The vote of all the Sections of the Society has designated his successor, so that we have before us no further trouble as to the leadership of the movement, and all will hope that many years of work may lie before Colonel Olcott, ere the time shall come for his successor to occupy his place. India will especially rejoice that one endeared to her so long is able to retain his office, and Europe and America will add to hers their welcome and congratulation."

Pickwickian as must the whole episode of Col. Olcott's resignation and withdrawal appear to the investigator accustomed to the play of the forces of vanity, pride and ambition as merely exhibitions of "human nature" influencing alike the small and the great, to the student of Theosophy, and more especially to all those for whom the esoteric side of the philosophy and of all life and action is the real and causal pole to the discovered—to all these the parts played by the several actors should be profoundly significant for their teaching value. The withdrawal of Col. Olcott's resignation

seemed to "close the incident," and was so accepted and adjudged by all those concerned, with the exception of Mr. Judge. Mutual good-will and harmony seemed once more to reign and the incident to possess no more related or enduring importance than a passing wave on a smooth sea, or the rise and fall of a tide. But to the navigator on the sea of Life, to the student of what lies within its depths as well as the flotsam and jetsam of circumstance upon its surface, the Laws and their operations under which all circumstances occur are the real and the important—their effects, slight, intermediate or beyond measure, but the evidence and the witness of the *workings of Karma:* men are seen and studied as *Karmic Agents.* Here, before their eyes, was enacted the course of *pledge-fever;* here, within the very precincts of the Society and the Esoteric Section, was the *throwing outwards* of what was hidden in the hearts of the participants; here the display of loyalty, of unwavering allegiance, of true discrimination, of true Brotherhood, set over against "pride and wounded vanity and a personal wish to lead, dressed in the peacock's feathers of devotion and altruistic work"; here the lesson set to be learned: unlearned then, as it is unlearned now, and that must be learned, if Theosophy is to be made *practical* by those who would play at being Theosophists. *"The future ever grows out of and is built upon the present."*

(To be continued)

BUDDHA'S TEACHING*

(From the "Dhammapada" or the "Path of Virtue")

ALL that we are is the result of what we have thought; it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows, like a shadow that never leaves him.

If a man does what is good, let him do it again; let him not delight in sin; pain is the outcome of evil.

Let us live happily, then, not hating those who hate us! Let us dwell free from hatred among men who hate us!

Health is the greatest of gifts, contentedness the best riches; trust is the best of relatives; Nirvâna, the highest happiness.

He, who walks in the company of fools, suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

Therefore, one ought to follow the wise, the intelligent, the learned, the much-enduring, the dutiful, the elect; one ought to

*This article was first printed by H. P. Blavatsky in *The Theosophist* for September, 1884. The title used is our own.—EDITORS THEOSOPHY.

follow a good and wise man, as the moon follows the path of the stars.

He who does not rise when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that lazy and idle man will never find the way to knowledge.

He who, by causing pain to others, wishes to obtain pleasure himself, he, entangled in the bonds of hatred, will never be free from hatred.

The disciples of Gautama (Buddha) are always well awake, and their thoughts day and night are always set on Buddha.

The hard parting, the hard living alone, the uninhabitable houses, are painful; painful is the company with men who are not our equals.

Good people shine from afar, like the snowy mountains; bad people are not seen, like arrows shot by night.

He who, without ceasing, practises the duty of eating alone and sleeping alone, he, subduing himself, alone will rejoice in the destruction of all desires, as if living in a forest.

He who says what is not, will suffer; he also who, having done a thing, says, "I have not done it." After death both are equal; they are men with evil deeds in the next world.

Four things does a reckless man gain who covets his neighbour's wife:—a bad reputation; an uncomfortable bed; thirdly, punishment; and lastly, suffering.

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass suffer pain.

They who are ashamed of what they ought not to be ashamed of, such men, embracing false doctrines, enter the evil path.

He who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the Law, his word is sweet.

As a tree is firm as long as its root is safe, and grows again even though it has been cut down, thus, unless the yearnings of desire are destroyed, this pain (of life) will return again and again.

He whose desire for pleasure runs strong in the thirty-six channels, the waves will carry away that misguided man, namely, his desires which are set on passion.

The channels run everywhere, the creeper (of passion) stands sprouting; if you see the creeper springing up, cut its root by means of knowledge.

Wise people do not call that a strong fetter which is made of iron, wood, or hemp; far stronger is the care of precious stones and rings, for sons and a wife.

That fetter do wise people call strong which drags down, yields, but is difficult to undo; after having cut this at last, people enter upon their pilgrimage, free from cares, and leaving desires and pleasures behind.

Let a man leave anger, let him forsake pride, let him overcome all bondage! No sufferings befall the man who is not attached to either body or soul, and who calls nothing his own.

He who holds back rising anger like a rolling chariot, him I call a real driver; other people are but holding the reins.

Speak the truth, do not yield to anger; give, if thou art asked, from the little thou hast; by those steps thou wilt go near the gods.

He whom no desire with its snares and poisons can lead astray, by what path can you lead him, the Awakened, the Omniscient, into a wrong path?

Even the gods envy those who are awakened and not forgetful, who are given to meditation, who are wise, and who delight in the repose of retirement.

Hard is the conception of men, hard is the life of mortals, hard is the hearing of True Law, hard is the birth of the Awakened (the attainment of Buddhahood).

Not to commit any sin; to do good, and to purify one's mind—that is the teaching of the Awakened.

The Awakened call patience the highest penance, long suffering the highest Nirvâna; for he is not an anchorite who strikes others, he is not an ascetic (Shramna) who insults others.

Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and eat alone, and to dwell on the highest thoughts—this is the teaching of the Awakened.

Men driven by fear go to many a refuge—to mountains and forests, to groves and sacred trees.

(To be Continued)

FROM THE SECRET DOCTRINE*

. . . Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

Let us return to our Duty of Owing—of Giving. Then by partaking of the gifts left from the offering, shall we know our true Self, the Giver.

*From the Original Edition, Vol. I, p. 40; see Third Edition, Vol. I, p. p. 71-72.

LETTERS ON THE TRUE*

My Comrades:

A renowned occultist said recently: "Do not write like the Peripatetics, but put your soul into it." The wisdom of this advice becomes at once apparent. We may not all attain those brave pinnacles in the distance, but the first hard steps lie close at hand, to be taken by every earnest man. He takes them more or less in the dark. Now our struggle is for Union; not merely to be in Union, but to be that Union itself. This idea should attend us from the outset, for ideas create men. So in considering the subject of Truth, and how to become It, I find myself confronted with my individual experience, and my conception of its value soon enlarges as I find it repeating itself in many another life. It would seem that I might thus come to you, a friend to friends, speaking plainly of such hidden essences as I may find in diurnal things. I do not offer a universal panacea. I point out that which is for me The Way. Yet I say also with Ulysses: "I am a part of all that I have met," and to those sharers of my larger nature I manifest that which I have found. You are very present with me, oh, my Comrades! Distance cannot shut you from me. Maya cannot hide you. As we breast the tide of this Dark Age, I seem to feel your hearts beating time with mine. I meet one, and he becomes identical with me; then perhaps another and still another, until merged in the pulsation of a single Hope, we are but so many throbs in the Great Heart of All. I salute you out there in the Unknown, and may we one day come together with the large homeric joy of fellow warriors! Now you know in what spirit I address you.

Would to God Truth were more believed in! I say this amid frequent surprise. Yet it is a mimic Truth by which we live. This puppet virtue emasculates. It cozens our judgment, disowns our intuitions and divides our motives. We drift to and fro with the material scum of Being. When do we come face to face, speaking entire thoughts? We look each at the other's mask, and Truth is dumb. Shy as schoolboys we are before the tricksy illusion of form. As friends commune best in the twilight, so we shrink back within the veiled recesses of the mind, and if we speak our conviction, it is in parable. Who has a true relation in life? Between the closest lovers there arises this impalpable wall of fictitious personality. We do not break through it. The heart pants for the True, but it cannot reveal its necessities to those whose thirst is slaked at shallower streams. If we dared be what we are with one another, we might get down to bed rock, and begin to understand somewhat of this great mine called Life, and the lay of its ore veins, and where a man may blast through to everlasting riches. You will say to me: "Shall I disclose the sacred core of my soul to

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*This article was first printed by Wm. Q. Judge in *The Path* for June, 1887.

be gapped at and appraised as the thing for which I have paid just so much blood and so many tears?" *Never!* I know well that even those who under ties of birth and law have a right to confidence, do not always know of its existence. You sit among them in the twilight, gazing towards the horizon, striving to catch the first divine harmonies of the on-coming night, and when they say to you, "Of what are you thinking?" you answer:—"I wondered if tomorrow will bring good harvest weather." For you have tried it and found no scale to measure, no bottom to the box. It is a common need that I specify. We are delivered up at the bar of custom, impressed under arbitrary standards, bidden accept the verdict of self impanelled citizens for the swift mandate of our own soul. She mocks at this usurped authority. We have too long allowed others to bind us in the names of the great Verities, and now we discover beneath those august mantles, plastic little gods of civic creation. It is a tale as old as the world.

It lies within our power to change this in some degree at least. He who would have true relations, must himself be true. Let him distrust names, and sift facts. Give nothing the right to pass you unchallenged. The most trifling opinion must give the eternal countersign before I admit it within my lines. I receive no idea until I have tested it by all the laws known to me, whether natural or supra-natural. For if I give out some false thought to another, I poison his spring. I have a corsican feud with that lying word—*"Independence."* I would raze it from the memory of men. There is no such thing. The True repudiates it. Exact Science protests her ignorance of this fabled monster. Even on the physical plane, each man, himself a glowing sphere in action, throws off and inhales by every pore, particles of matter, of mind stuff, of cell stuff, of all that goes to the making of the mere flesh and blood man. Case him up in plaster of paris with but the necessary orifices for organic functions, and see how long he will live. Put him into solitary confinement and mark what becomes of his "independent" brain. We interchange bodies with one another and recruit them even from the dead. Reject me; put the Atlantic between us, and I will send a shaft to your heart in the shape of my thought. I have seen proud men chafe at a comrade's suggestions, and accept unconsciously the alms of a thousand stranger minds. We have a tremendous lien upon one another. All Humanity impinges upon every man, at every instant, on every plane. Where among the worlds do you find Independence? Is your constitution larger than that of Orion? Shall continuity be displaced, that you may stretch yourself? Accept the reign of Law; and instead of Independence write *"Interdependence,"* on the lintel of the heart. I do not say this procedure is always painless. Truth is a goddess who demands a human sacrifice. For my part, give me facts, though they crush me. Something finer will spring up from the remains.

Being true friends we shall find them. Here in this perplexed world if hearts could get together, and together—untinged by

sense—go out through one another's real experience, much might be found out. Such friends love truly because each in the other sees the true self reflected. Then do not hold silence but reveal hidden thoughts, and by mutual comparison, which is greater and surer, eliminate error, realize the True in all things and "keep each other awake in Him." They hold intercourse also, at times which they do not recollect, as we do with all higher souls who love us, and who certainly exist, though not now known to our mortal eye and memory, and who drink perhaps often with us the little ambrosia that we are able to reach. For this infrequent boon doubtless all people languish, knowing not what it is that they desire, and thus many a soul goes through life seeking it for years, and often, too often, concludes that it is a search for Utopia, because the rough experience of long seasons proves apparently that "friends such as we desire are dreams and fables."* It need not be so, if you will not have it so. Be wholly true and you must find within your circle at least one heart equal to yours, with whom you can establish this priceless interchange. Seek one another; break up the ice and get into free air. The man of the world and the defier of the practical, will alike bear witness that in such union is strength indeed, no matter to what issue. It can be maintained where lives have a mutual lodestar. Yet be on your guard against the intellectual tramp, who is ever ready to refresh himself in your inner domain and gape at your wonders. The curious and the idle have no right of way through my mind.

The awakening soul demands a plain and vital relation. She cries to all her environments: "Hereafter I am bound by no arrogative claims. Does your word reverberate in me? I follow! Does you thought attract mine? Take it! I will give you all that is yours in me; I will not give you one jot more. Hope not to mould me within given limits. I shape myself only to the True. I will no longer be merely virtuous, I am Virtue!" Such is the language of the soul, to whom her own Being is sufficient fact, who offers no explanations, no excuses, but faces the interlocutor boldly, and answers: "Thus have I done. Am I or am I not free?" When the eternal comparison is established, however, she bears herself humbly before it, so long as she has not herself become that Eternal in very fact. She knows that there is but one place in the universe whereon a man may make a square stand, and he does so with the Law to back him. That place is his Duty. The equation of the Past has brought him there. All these paltry concerns, this material pressure are outcomes of the energies of that Astral Medium which is at once his flux and his teacher. He and others about him are making these things themselves. He must learn why and how; for this lesson there is no better place than that wherein his soul first rouses from her stupor.

*Emerson.

(To be Continued)

ON THE LOOKOUT

THE SOURCE OF LIFE—

Very interesting is the article by Professor H. F. Wyatt in the *Nineteenth Century and After* on Biochemistry and the speculative possibilities opened by it. In this respect, we may venture to remark, the modern "scientist" is very like the modern novelist—"facts" have no meaning and no value to him save as basis for fiction. "Founded on fact" used to be the allurement on the title-page of the novel: it is as applicable in relation to scientific hypotheses. No one could have any possible objection to these theories did not the lay mind confuse scientific hypotheses with experimental facts and believe the one as firmly established as the other. "Science" has now "proved" that the inorganic is constantly being converted into the organic—a startling fact that every one *knows*—and biochemistry has been busy with the steps of that transformation. It is a truth that will one day be generally recognized, we hope, that all that "science" ever can study is "facts," *i. e.* results, and the processes by which those results come about. But by the present methods and principles of science it must forever remain a moot question, in every process of nature whether the horse pulls the cart or the cart pushes the horse: how they ever come to be *united,* no scientific experiment or formula could determine. So in nature the scientist is forever baulked of his object because his prescription omits always the essential factor of *Intelligence* throughout all Nature, behind all her processes and results. The religionist recognizes the omnipresent intelligence in nature, but ascribes it to a personal God, replacing the theory of science by the miracle of revealed religion. The theory of biochemistry may thus be summed up: ". . . the same process of evolution governs also the inorganic world. Everywhere the natural processes appear to be controlled by the same universal law." This is pure occultism—as far as it goes. But just as in an algebraic problem of a given number of unknown quantities to be resolved there must be as many equations as factors to be determined; otherwise the "answers" achieved forever present a combination of the known and the unknown; so science returns always to its origins baffled, finding every road a *cul de sac.* As this "Universal Law" is not perceived to be Intelligence within all forms, in "matter" and "force" and the "elements" the same as in their compounds, the new science strikes almost identically the same reef as Buckle in his History of Civilization; thus: "as soon as conditions of environment permit of it, matter tends to assume more complex forms, so leading from the simplest known type, the electron, to the most complex, man." Aye; but whence the "conditions of environment" and the "permission"? Biochemistry answers "universal law;" religion answers "God;" is there any difference except in name? Occultism says "universal law" is the action of Universal Intelligence and that this Intelligence is within all forms and without them—the One Life in its Karmic, ceaseless motion; every being a modification of the One Life; Mind in Nature the sum total of the acquired intelligence of the beings making up that nature in all its aspects.

UNCONSCIOUS HUMOR IN SCIENCE—

Professor Wyatt says in the course of his article: "So when old Heraclitus, some 500 years B. C., declared that all things were in a state of flux, he enunciated a scientific truth greater, we may suppose, than his own conception, and one of which modern knowledge has but lately attained full possession. Does the non-scientific mind, even when that mind is educated, realize the full import of this scientific fact? Do we all grasp the certainty that in the fields of sempiternal ice covering the Poles of this planet, as in the rocks beneath our feet, or in the gaunt surface of the moon, motion is proceeding fiercer than human pen can picture or human imagination can divine, that every atom of this world is in reality as a furnace of furious

energy, a system of whirling entities driven by invisible force as leaves are driven by the wind, and yet co-ordinated as the stars in the infinity of space?" Very good and very true; *X* and *Y* are posited and proven to be, but *Z* is not admitted; so in a trinitarian Universe wherein everything *is* "force and matter and intelligence," how can the postulates of "matter and force" only, ever solve the problem of anything? No, they must forever leave all things and speculations "driven by the 'invisible force' as leaves are driven by the wind," indeed until *Intelligence* is perceived to be as inseparable from "matter and force" as these two are known to be from each other. Then the final perception may be gained that these three, "mind, matter and force" are but the cognizable aspects of the ONE LIFE—and "science" will be on the unassailable basis of the *Secret Doctrine*. Then the Wyatts of science may acknowledge, "we may suppose," that "old Heraclitus" knew precisely whereof he spoke, or, in the words of H. P. B., "the ancients possessed knowledge now 'unknown' to modern scientists." For the rest, while science now stops with the "ion, electron and atom" as the *fons et origo* of evolution, its own self-energization will compel—sooner, we think, rather than long deferred—the assumption that these are not and cannot be *basic; something* lies behind them, from which they themselves evolve; and that something Homogeneous Life. To-day science has the "cart before the horse" indeed. The "atom" is thought to be the "origin" of life. It needs but a *reversal* of perception to speculate from the basis that "Life precedes form and Life will survive the last *atom* of form"—and science will become Occultism.

CHRISTIAN UNITY

Another dream is that of Bishop William T. Manning of the New York diocese of the Protestant Episcopal (Anglican) Church, who has been working zealously for many years inculcating the idea or ideal of the reunion of all the Christians of the world under one head—Greek and Roman Catholic as well as the Protestant. The good Bishop seems singularly unaware (or is it very well aware) of the fact that ever since the earliest schisms the Catholic hierarchy has nourished the same dream. In fact the Pope, as the Bishop should know, has never failed to call himself the head of all Christendom and to write and speak of the Protestants, one and all, as merely errant or rebellious children who must one day return to the parental shelter. Many, if not most, leading Anglicans are either quasi-openly or else secretly sympathetic to the "Church Catholic" whose primate is resident at the Vatican, not at Lambeth Palace. Over and over the effort has been made to unite the various protestant sects and this might be thought a comparatively easy task in view of their very minor theological differences and the practical fact that nearly every town contains a ministerial alliance to which the various preachers go, much as lawyers of opposing sides do after court, to refresh themselves in friendly converse. All these religious political, economic and spiritual schemes lose sight of the fact that false Christianity has, since the earliest days, thriven upon two foods—dissension and persecution. There never was *a* Christian Church. Without divisions, without sects and quarrels, spurious Christianity could no more have existed or could survive than it could prosper without the "Devil." Having nothing *vital* to fight for, the mythical "church militant" has to sustain itself by internal quarrels—since struggle is the law of embodied existence, religious as well as lay. To secure genuine Christian Unity the sects would all have to return to the simple teachings and ethics of Jesus—would have, in short to cease to be. Historical Christianity, protestant as catholic, has been a spiritual reign of terror. The true *eirenicon* has never been recognized except to stamp it out with fire and sword—as in Dostoeffski's story of the Christ in Spain during the Inquisition in the "Brothers Karamenozoff." Theosophists who get sentimental over what "might" be in "christianity" would do well to read again, and ponder, the "Letter of the Turkish Effendi" printed in the *Supplement* to THEOSOPHY for November, 1914.

MARCUS AURELIUS—

From the Yale University Press has been issued a Life of Marcus Aurelius Antoninus, known to his own generation as Master of the World, and to history as the greatest of the Roman Emperors during the period of moral decadence. The present Life, by Henry Dwight Sidgwick, is based upon the letters, diary, and other writings of the great Marcus himself. It is a sympathetic study throughout, and honest, in that it not only adopts the historical viewpoint in its true sense of endeavoring to understand him in the light of his times and himself, but that the author of the biography has fitted himself for his task by a study of the philosophy of the Stoics, not as prejudiced or ignorant modern critics have interpreted it, but as presented by the writings and the *life* of Antoninus. Mr. Sidgwick has endeavored to meet the hackneyed charge that Marcus Aurelius "persecuted" the Christians by bidding his readers to remember and judge, not by what Christianity is now, but by the situation as it presented itself to the ruler of the Roman Empire. Even Gibbon has erroneously treated Marcus Aurelius in this respect, not only as to the facts, but in his comments. Better, we think, would it have been for Mr. Sidgwick to have rested his case upon the utter purity, personal and royal, of the Emperor; upon his unbroken record of justice, of clemency, of wisdom, of statesmanship and mildness. Such a character as Marcus Aurelius *could not* "persecute" anyone or anything, nor could he be the innocent victim of deception. Of such great characters only one equally noble and wise could fitly write, and such, now as always, are engaged in *making* history, not in writing it. We may remark in passing that the Christian communities in the days of Marcus Aurelius were as intolerant, as much the enemies of the social and political structure of their times as our rabid anarchists are to-day. There is not a "christian" community of to-day but would rise in mob riot against any party that reviled, resisted, plotted against, the established order alike social, religious and political. The orderly and necessary suppression by the only means at hand of a political menace to the State has been distorted out of all semblance and proportion by "christian" historians. They have made it appear a "persecution" of the same order that has disgraced alike Catholicism and every Protestant sect. It is interesting to theosophical students to observe that Mr. Sidgwick's main purpose appears to be to show that "the principles underneath Stoic philosophy may still be of service to-day, to teach the pilgrim soul to find that support within himself which he does not find without." Like many another to-day, Christian and non-Christian, Marcus was at one time "hedged about with doubts"—he "confronted the alternative of a universe which, moved by intelligence, proceeds towards a rational goal; or an irrational universe, propelled by its own blind properties upon a purposeless course." This great philosopher came to see that there *is* Intelligence behind all the course of Nature and that this Intelligence is *within* all things, not an extra-cosmic deity. Mr. Sidgwick finds Marcus Aurelius "of all Stoics the purest and most sympathetic; indeed, he is one of the most gracious figures out of all history." To which the student of Theosophy, having the understanding which it affords, will add "amen."